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GENERAL DIRECTORY.

For the information of all we will keep the following Directory standing awhile.

OFFICERS MISSISSIPPI CONVENTION.

PRESIDENT—Capt. W. H. Hardy, Memphis, Miss.  
RECORDING SECRETARY—Eld. A. J. Miller, Port Gibson, Miss.  
CORRESPONDING SECRETARY—J. T. Buck, Jackson, Miss.  
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MISSISSIPPI  
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STATE MISSIONS—Eld. T. J. Walne, Corresponding Secretary of the Board, Clinton, Miss.  
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BAPTIST RECORD.—All business communications and money to M. T. Martin, Jackson, Mississippi, and all matter intended for publication to Eld. J. B. Gambrell, Clinton, Miss.

GENERAL  
Home Mission Board of the Southern Baptist Convention—Eld. W. H. McIntosh, Madison Ave.  
Foreign Missions—Eld. H. A. Tupper, Richmond, Va.  
Southern Baptist Theological Seminary—Eld. J. P. Boyce, Louisville, Ky.

Articles of Faith, Church Covenant and Rules of Order Adopted by the Jackson Baptist Church.

ARTICLES OF FAITH.

THE SCRIPTURES.

The Holy Bible is the word of God, written by men under Divine inspiration, contains truth without any error, and is the only, all-sufficient, infallible and authoritative rule of faith and practice.

THE TRUE GOD.

There is only one true God, Jehovah, the creator, preserver and ruler of heaven and earth; and this one God exists in three persons—the Father, the Son, and the Holy Spirit.

ELECTION.

Election is God's eternal unchangeable choice of certain persons to salvation of his sovereign will.

THE FALL OF MAN.

Man was created in holiness, but of his own choice by transgression fell from that holy state, thus bringing himself under the just condemnation of God; and the guilt of his sin is imputed to his posterity; and therefore, his depravity is transmitted to them, so that all men are born totally depraved, or wholly sinful, and are therefore unable to save themselves.

THE WAY OF SALVATION.

The salvation of sinners is wholly of grace, through faith in the revealed character and work of the Son of God, who in his obedient life and vicarious death made atonement of infinite efficacy, by which all who believe in him are saved, and nothing hinders the salvation of the greatest sinner but his willful rejection of Jesus Christ.

REGENERATION.

In order to salvation, sinners must be born again; this change is radical, inward and spiritual, and not superficial, outward and ceremonial; it is wrought in the heart by the Holy Spirit, through the word of truth; it gives a holy disposition to its subject; and its appropriate and necessary manifestations are repentance, faith, love and newness of life.

REPENTANCE AND FAITH.

These are solemn duties and inseparable graces, wrought in the heart by the regenerating Spirit, whereby man with sorrow, confession and supplication for mercy turns away from sin unto God, and at the same time heartily receives Jesus Christ as his only and all-sufficient Savior.

JUSTIFICATION.

This great blessing of the gospel is the judicial act of God, whereby he imputes to the believer that righteousness of Christ which is the result of his active obedience and passive suffering, and on account of which the believer is regarded and treated before the law as if he were personally righteous.

SANCTIFICATION.

This is a progressive work, by which Christians are made partakers of God's holiness and hence "masters of the inheritance of the saints in light." It is begun in regeneration, and carried on by the Holy Spirit in the hearts of believers, in the use of the word of God, meditation and prayer.

GOOD WORKS.

Those deeds which are according to the will of God, and performed to declare his glory, are good works; they are the necessary result, and in no sense the ground or medium of justification, which is through faith only.

PURSUANCE OF THE SAINTS.

All those who are regenerated by the Holy Spirit will persevere in holiness and finally be saved, and not one of them will fall away so as to be lost, because God will preserve, keep them by his power from apostasy through faith unto salvation.

# THE BAPTIST

M. T. MARTIN,  
Publisher and Proprietor.

Integrity, and Fidelity to the

VOL. 4.

JACKSON, MISS., THURSDAY, OCTOBER

at the business meetings, and perform such other duties as pertain to his office.

3. It shall be the duty of the Deacons to visit the sick and help the needy of the church, to prepare and distribute the elements of the Lord's Supper, to take general supervision of the temporal interests of the church, and to assist the Pastor in the performance of his duties.

4. The Clerk shall keep a fair record of the proceedings of the church, take charge of all the records, keep a register of members, and attend to all correspondence.

5. The Treasurer shall receive and disburse all monies of the church, and report its financial condition at each quarter.

6. The officers of the church shall meet regularly each month for consultation, at such time and place as they may select.

RECEPTION OF MEMBERS.

1. Any person who is baptized upon a credible profession of faith in Jesus Christ may be received into the church.

2. Members of other churches of the same faith and order may be received into fellowship upon letters of dismission and recommendation from their respective churches.

3. Excluded members may be restored to membership upon confession of error and evidence of repentance.

4. Applicants for membership shall be received by unanimous vote, yet if less than five members object the ground of objection shall be stated and if possible removed; but if shall require a two-thirds vote to exclude a member.

MEETINGS OF THE CHURCH.

1. The regular meetings for business shall be on the second Lord's day of each month. Special meetings may be called by the Pastor or Deacons.

2. The church shall meet regularly every Lord's day for public worship.

3. The Lord's Supper shall be celebrated by the church on the first Lord's day of January, April, July and October.

4. The regular meetings for social prayer shall be on Thursday night of each week.

MANNER OF CONDUCTING BUSINESS.

1. The pastor, or in his absence, any brother whom the church may appoint, shall act as moderator. His duties shall be such as usually pertain to such office.

2. The following order of business shall be observed:  
Reception of members.  
Reading minutes of previous meeting.  
Report of committees and other unfinished business.  
New business.

3. Ten members shall constitute a quorum for the transaction of business.

OFFENCES.

1. There are two classes of offenses—personal and general. Personal offenses are such as are committed by one individual against another and would leave the fellowship of the church undisturbed if removed. General offenses are such as are committed against the cause at large and not against individuals.

2. The law concerning personal offenses is written in Mat. 18:15-17, and the church should insist upon its observance.

3. The scriptures warrant the following treatment of general offenses: If a brother is known or reported to be guilty of any crime or gross immorality, it shall be the duty of the church to send him a letter of warning the report to visit or write to the brother. If he is guilty, he should be urged to voluntarily confess his sin to the church and promise reformation, and upon compliance, no further proceedings, except in cases of public scandal, shall be entertained against him; but if he refuse he should be informed that the case will be brought before the church, that he may appear in his own defense. The object in every case should be to reclaim the erring.

4. If any member fail to give satisfaction to the church in relation to charges preferred against him, or perversely refuse to appear before the church, when cited, he shall be admonished, reproved or excluded, according to the judgment of the church.

READING COVENANT AND ARTICLES OF FAITH, AND CHARGES.

1. The Church Covenant shall be read to all applicants for membership, and the Articles of Faith shall be read and explained annually by the pastor.

2. These rules of order may be changed at any regular meeting by a two-thirds vote of those present;

provided, any proposed change or amendment shall be introduced one regular meeting before it is voted upon by the church; but the rule may be suspended by a unanimous vote.

"What Field?"

An article appearing under the above heading in a recent number of the Record, I believe does credit to George Whitfield great injury. Inquirer says "brother White, however, thanks we have had enough of gospel among us awhile. He thinks the perishing a few thousand of his brethren in a month is nothing, so he is a misrepresentation of brother White's views. Brother W. does not think that we have had gospel preaching enough, but to the contrary, that we are sadly deficient in this respect, and especially in preaching the Great Commission. He is an advocate and strong supporter of Home Missions. In every place in our land where they have not the word, he is interested in having the gospel preached. But let us go to the argument—to the law and the testimony."

"It is our surplus means, our surplus forces that we are to send to trans-oceanic lands," says Inquirer. I hold that this is not Bible teaching. It is of the doctrine of "charity begins at home," which is not Scripture. Was Paul opposed to Home Missions, because he advocated Foreign Mission work? In Romans 9:24 he says "I have great heaviness and continual sorrow in my heart. For I could wish that myself were accursed for Christ, from my brethren, my kinsmen according to the flesh, who are Israelites, to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, etc., etc. The same Apostle says, 'It was necessary that the word of God should first have been spoken to you; but seeing ye put it from you, and judge yourself unworthy of everlasting life, lo, we turn to the gentiles; for so hath the Lord commanded us saying, I have not sent thee to speak to thee only, but to the circumcised also. Therefore will I send thee far thence, and to the ends of the earth.'—Acts 13:46-47. Paul loved his people; he loved to preach to his people; but he could not forever argue with them. The gospel must be preached to every creature; the way of salvation must be made known to every man. He would gladly have told every Jew the good news, but it was not right that those who would not accept the gospel should be the means of keeping others in darkness. If those that hear will not believe, we are not to blame, but if any perish because they have never heard the way of salvation, we are responsible, because we have been commanded to "preach the gospel to every creature."

Inquirer asks, "are we to cripple our pastors still worse than ever by taking a portion of their support for distant lands?" I answer by asking where is the pastor whose support is diminished by contributions to Home or Foreign Missions? If giving the gospel to those who have never heard it is injuring our churches, then it ought to be known. If helping the poor, is injuring our churches, it ought to be known. If trying to preach the gospel "to every creature" is injuring our churches and ruining our pastors, then there is no such thing as obedience being better than sacrifice, or fidelity to Christ being the true Christian motto.

Inquirer says, "think of the poverty of our own churches, and the deplorable state of our own churches, with the whiny cry still going on to control people," etc. And let me ask you, is all this? Is it because we, as a mass, are acting in open disobedience to the command of our Lord in not teaching all nations, and in not making our light shine to the world. It is truly said that religion is a commodity of which the more we send abroad, the more we will have at home!

"As yet we are in this land, but on the defensive," says Inquirer. I hope this is a mistake, for it means decline, and carries defeat on its face. True religion is aggressive. The world will never be conquered for Christ by His subjects acting only on the defensive. Here is the very root of the trouble in many of our churches, many of our poverty stricken pastors and many of our lay members. They are acting simply on the defensive. "Hold the Fort" is poor theology; it ought to be "Storm the Fort." Here was the difficulty once experienced by Dr. Fuller, of England. His church was full of trouble, but when he got them interested in Dr. Carey's work

among the Hindus, they for their troubles and became a full organization for the advancement of the Kingdom of Christ were happy in their work. A struggling church in the West sent to their secretary of Foreign Missions "We've got to have you help us."

President of the State Convention, favor us with his views?

Yazoo Association Notes.

The Yazoo Association has very lately closed another session, a delightfully harmonious, and, I trust, profitable meeting, at Winona.

In conducting such meetings, as in everything else, much, both of the success and pleasantness of the occasion, depends on knowing how. This grand secret appeared to have been discovered by the church and citizens of Winona, as near perfection as I ever saw it on any similar occasion. Judge Williamson, who for several years has presided as Moderator, was made chairman of the committee for the arrangement of hospitalities, and right royally he discharged the duties. If there was one jar in the running of the machinery, on the part of either entertainers or entertained, I did not hear of it.

How others fared, visitors or delegates, I cannot speak personally; but all I heard, spoke in the highest terms. Of my own accommodations, it is enough to say that the Judge took me to his own hospitable home. If you have any doubts of whether brother W. and family know how to make an old preacher pleasant, try it; I think they will treat "old brother Gambrell" about as well as they did the "old man" who is writing to you.

There appeared a rich aroma of spirituality pervading the whole assembly from the first, that adds so much to the harmony of such meetings. We had sunrise prayer-meetings, on Saturday and Sabbath mornings, that were very enjoyable seasons. We would have continued the service on Monday morning, but for the rains.

Another exercise that added much to the spirituality, and consequent harmony of the body, the Moderator occasionally suspended the exercises long enough to have a short exercise in praise and prayer.

While I give all due credit to Bro. W. as an efficient Moderator, I must be allowed to charge upon him, that in one instance he transcended his authority—in the appointment of committees he not only put me on one, but made me its chairman. I appealed to the house, but they sustained him, on the ground that I am not a member of that body. I am a kind of "Baptist at large," belonging to the denominations and working for them everywhere as well as at home.

The church in Winona is evidently on an up grade, and rising rapidly at that. Though still partly sustained by the State Mission Board, they expect soon to be self-sustaining, and some are looking to the time, in the near future, when they will be able to entertain the State Convention. They have recently had some accessions that add very considerably both to their material and spiritual strength. Brother Coburn, their pastor, now preaches three Sabbaths in Winona, and they expect soon to have him all the time. My impressions of Winona are, that it is quite a live place.

Both the Methodist and Baptist houses were occupied on Sabbath morning and night—the former by Elders Mat. Lyon and W. C. Lattimore, the latter by A. H. Booth and R. E. Melvin, in the order in which their names appear. Congregations large in both houses, both morning and night.

The introductory sermon was preached on Friday night by Elder A. V. Rowe. It was ordered for publication in the Record. Of the propriety of this measure there were some doubts expressed, as it was thought people abroad would thus find out Bro. R.'s strength, and it might cause the Yazoo Association to lose him.

Bro. Walne was there, and as usual talked missions to some, and I trust to more. He left on Saturday night to meet another Association next day.

Next meeting in Goodman, Friday

Oct. 13, 1886.

From Brother Eager.

My Dear Brother—I regret very much that I have not been able to fulfill the promise I made you while at the Convention. In addition to the special articles I spoke of writing, I wanted to say something concerning the delightful and encouraging time I had at Okolona. No one could have attended that Convention, without being impressed with the active, aggressive spirit manifested, and without rejoicing at the evident signs of growth and development. If I am not mistaken, there is, to-day, a more genuine and widespread interest throughout the State in education; Home Missions

of Goodman, Miss.

Under the name of "Baptist Home Missions," in the Record, a man, or other, has been writing a very vicious article, in which he may be only an imposter.

A Baptist Home Missions

Editor Record.—I am from the nature of you will have me write, but really, I think, a very vicious article, in which he may be only an imposter.

leaving incident teaches me that help in a snake case is beneficial. A few years ago, in Leake county, I was walking to church in company with a gentleman several years my senior. It was nearly dark. Suddenly the old gentleman made a bound, tearing about five feet in advance of me. With astonishment, I asked, "What's the matter?" "A snake, sir, a snake, don't you see it?" was his reply, and gathering a pole, he laid on, McDuff like, but being unable to see the venomous thing, I said you are mistaken, and walking up, gently moved a harmless root from the road. His only reply to my "language of enjoyment" was, "it looked mighty like a snake."

Now, let me show you the censurable thing. Recently, a Methodist circuit rider said to a Baptist Elder, "I have a member for your church."

"Aye," said the Elder, "how is that?"

Methodist.—"Why, a member of my congregation has been, for some time, wanting to join the church. I have insisted on his joining ours, but he says there are some things in our faith he cannot accept. After seeing I could not convince him, otherwise, and that he was altogether inclined toward your church, I told him he ought to unite with you; he answered that he intended doing so the first opportunity. So you may look for him next meeting. And as one good turn deserves another, I have a favor to ask of you."

Methodist.—"Very well, brother, what is it?"

Methodist.—"Well, one of our members, who has been sprinkled, isn't satisfied, and wishes to be immersed. I have been unable to reconcile him. And you see, for me to immerse him, would be to repudiate our baptism. That will not do, but if you will be kind enough to immerse him for me, it is probable we can hold him. Will you do us the favor?"

The elder demurred, but the principles involved, no doubt produced a mental seriousness. And why not? Is it not a principle of humanity, to say nothing of the Bible, to aid a friend in need? Here were two in distress—one desiring baptism, the other, trying to find an administrator. Isn't it a principle in morals that when an individual receives a favor he is laid under obligation, when an opportunity offers to return it? That Baptist elder verily took the wandering sheep, turned over to him by the Methodist minister and after typically washing him, placed him in his own fold, and then refused to do a little washing for his neighbor. A snake, sir, a snake!

I file these charges against him in the form of questions; defend them if you can.

1. Why deny a troubled soul the answer of a good conscience when a burial and resurrection, as you Baptists call it, would settle it?

2. Why did he not help the minister out of the difficulty? If you Baptists do not immerse sprinkled Methodists, who will? The Circuit rider would not.

3. Why did he not, in fine, show a little Baptist honor, and return that favor? If I were that Circuit rider, I would "never more" offer Baptists such favors, until, at least, they begin to "tote fair" and pay back.

Oct. 13, 1886.

From Brother Eager.

I was pretty well worn down at the close of the meeting and failed for that reason mostly, to attend our Association.

We are pleased to learn that the next meeting of the Association will convene with us at Mt. Pleasant. We have a strong membership here, and nearly everyone will be willing to lend their aid in supporting it.

Mt. Pleasant is nine miles north of Summit on the Summit and Broken River road, and about half a mile off of the railroad.

My time is employed in preparing Sabbath and lecturing on Sabbath-school interest.

Yours in Christ,  
B. W. Buz

more soon after reaching Rome, and more than once, too, if you desire, I leave here to-morrow (the day of my marriage) for Richmond, where we will remain till after Sunday. It is expected that on Sunday night the Baptist churches of the city will unite in a "recognition" service, at which time, addresses will be made by several of the pastors.

We sail from New York Oct. 16th, on the steamer "Anchoria," by the Anchor Line, and expect to reach Glasgow in about ten days.

Of course there is something romantic connected with the idea of going to Rome to preach the gospel; but to me there is also something "awful." When I remember the peculiar difficulties of that field, and the mighty responsibilities necessarily assumed by one who labors in Rome, from the depths of my heart, I cry out "Who is sufficient for these things?" My only comfort springs from the promise of the blessed Savior, "My grace is sufficient for thee, for my strength is made perfect in weakness." Therefore, I say, with the Apostle, "When I am weak, then am I strong."

"Finally, brethren, pray for us, that the word of the Lord may have free course, and be glorified, even as it is with you; and that we may be delivered from unreasonable and wicked men; for all men have not faith." (II. Thes. 3:1-2)

JOHN H. EAGER.

Liberty, Va., Oct. 8, 1886.

latter was not named in Virginia, and I made it here." (Grove Valley) had a pleasant meeting in Richmond on Sunday night.

J. H. E.

Dear Record.—The Mississippi River Association held its annual session with the New Zion church, St. Helena Parish, La., on the 2nd to 4th of Oct., 1886. Elder L. S. Piker, who was appointed at its last meeting to preach the introductory sermon, not being present, that duty devolved upon the alternate, Elder R. J. Stewart, who greatly pleased the people. The delegation was large; all the churches but one being represented. The congregations were large and attentive.

Elder G. M. Hayden was chosen Moderator; Elder R. J. Stewart, Clerk, and brother A. W. Smith, Treasurer. These brethren make fine officers. Elder T. J. Walne preached at 11 o'clock on Sabbath. His talk brought out between five and six hundred dollars in cash and good subscriptions.

The old M. R. A. is waking up. It is in hearty sympathy with the State Convention and in sympathy with everything that tends to the promotion of the Lord's Kingdom. Education, schools within her bounds and out of her bounds, Mississippi College, Missions at home and abroad, and dear Record, this Association is very much in love with you. This is a lovely Association, I am going again. Truly, etc., J. R. FAHSE.

Bro. Gambrell.—Our annual meeting at Mt. Pleasant closed the 4th Sabbath in September. Ten were added by baptism, two by letter and three by restoration. Brother B. C. Crawford and myself did the preaching.

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## Working Together.

Last week we talked about working together. Let us consider the importance of working together.

With our free and independent churches we are apt to overlook the importance of co-operation. In the past it has been our weakness to do this very thing. At no time have we been wanting to cry the alarm at every effort to unify and concentrate our forces for greater efficiency. Although it is written in the constitution of every co-operative body known to Baptists that churches are above any other body, and that the right to interfere with them is disclaimed. Still men cry out, "centralization, church independence, etc." Such cries remind us of the saying of a certain British Lord, speaking of declaiming against remote dangers he said, "It is like crying in Noah's flood." It is a wise concentration of our power, that we need now. The early church, with their independence co-operated in certain matters. We are wise to follow in their course.

A church is a co-operative body, and as an association, or convention. The church aims to do what individuals cannot singly do; the association aims to do what the churches singly cannot do; the Convention aims to do what the associations cannot singly do. As to missions, we think there should be church missions, associational missions, and convention missions. There are many little corners and neighborhoods which a church should cultivate if able. Where there is destitution in an association and the body is able to supply it, it appears to us best to do so. But there is a desolation that no association can or will supply; this is the field of the Convention. Sometimes, under peculiar circumstances, it is better to blend these missions.

The point is, we should work together on those plans which compass the whole field, and promise the most benefit.

Having said so much in a general way, let us now descend to particulars. We expect to every reader of this paper to work with his church. Do not let a whim or a supposed slight, or a mistake on the part of pastor or church, or even a sin keep you from working with your pastor and church. Go with them readily into every good work. Help in every undertaking. Help in every way possible. Be always at church at Sunday school. Pay your pastor and pray for him and the church.

Work with your association, may be all is not to your mind; but any way there is a way to work together, do so. That is the way to bring out the strength of the body.

Work on larger plans too. We are not in any danger of becoming too large hearted. And never yet has it been seen, that what we give to remote fields is taken from the home field. The reverse is true. The man whose heart takes in the world, will be the last one to neglect that part of it next to his door. If there is a good thing proposed, consider whether you cannot help it along, "sow beside all waters."

Do not consider the men who have charge of an enterprise, but think only whether God will be glorified by what is doing. Men are all of them imperfect. We have never seen one yet who did not have his weakness, but notwithstanding all, God uses such imperfect instruments to do His work. No doubt, He designs in this way to let us see that the work is everything and men nothing; for he gives success when we do not deserve it.

We believe God has given Mississippi Baptists a fruitful field to cultivate. It is manifestly an important one. We believe, further, that the earnest longing in the hearts of many to see this field so cultivated, that it shall become a garden of the Lord, is from God. Working together, with the help of God, we are able to possess the land. Our numbers and resources are great and our obligations correspondingly great. If we wisely concentrate our power on these agencies devoted for the furtherance of the gospel, with the divine favor, we shall soon see a mighty work done.

For our part we will strike hands with any and everyone who will join in the work of bringing this country under the beneficent reign of grace. With us, it matters not whether he is white or black, what section he is from, what his political creed, what his social standing; whether he lives in town, city or country, whether educated or uneducated—if he loves

Jesus Christ and human souls, and will unite to preach Christ to the lost, he shall have our hand, our heart.

As the little hills and irregularities of the plain seem nothing lying at the foot of a great mountain, so sectional, political and social distinctions fade away in the presence of a work as great as that which lies before us to day. May God, who reigns over all, bring us more and more to work together for his glory.

## The Wrong Word.

"That churches are sovereign is another New Landmark, and the Record is square against it."—*Mississippi Record*. We do in the hearing of the twenty thousand churches of America, say they are, under Christ, sovereign churches. We have always taught that Christ was supreme Head and Lawgiver. There is no order of men, no form of organization under heaven equal, much less superior to the church. All ecclesiastical power on earth is delegated to, and vested in each church, and its prerogatives cannot be delegated. Yet, under Christ, the churches are sovereign, and every old Baptist knows that this is not a New, but an Old Landmark—old as the days of Paul. Will you let your readers see this statement in the Record?

To this doctrine of church independence we say, Amen, with emphasis. The *Central Baptist* thinks that associations may be known to Baptists that churches are above any other body, and that the right to interfere with them is disclaimed. Still men cry out, "centralization, church independence, etc." Such cries remind us of the saying of a certain British Lord, speaking of declaiming against remote dangers he said, "It is like crying in Noah's flood." It is a wise concentration of our power, that we need now. The early church, with their independence co-operated in certain matters. We are wise to follow in their course.

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For our part we will strike hands with any and everyone who will join in the work of bringing this country under the beneficent reign of grace. With us, it matters not whether he is white or black, what section he is from, what his political creed, what his social standing; whether he lives in town, city or country, whether educated or uneducated—if he loves

Jesus Christ and human souls, and will unite to preach Christ to the lost, he shall have our hand, our heart.

As the little hills and irregularities of the plain seem nothing lying at the foot of a great mountain, so sectional, political and social distinctions fade away in the presence of a work as great as that which lies before us to day. May God, who reigns over all, bring us more and more to work together for his glory.

The same is true of many other things. The Scriptures know nothing of its being the duty of deacons to hand the elements around to the supper, yet it is very a good custom to have them do it. We would wholly oppose their doing it as of divine command, but freely consent in conformity to a good custom.

In the matter of ministers dress, we would denounce any set form or fashion, as of divine requirement; but going anywhere, we trust we have sense enough to conform to the custom there prevailing. We might continue the illustrations in this way, but what need, if it is already so plain, that the *Record* can so sternly oppose the church vote as an essential of baptism, but approve it as tending to harmony, then we must lay down our pen in despair.

## What Name?

Elder Melvin and others object to Rev. being placed before a preacher's name: we would like to know the title?

It will require some time to make them all D. D.'s and the Southern Baptist Convention refused to adopt Elder. We are so in the habit of associating Roman Catholic Priests, Bishops and Prelates, in our imagination, with Episcopal Bishops in their long white robes, that we can't make it fit a Baptist preacher for the life of us. Will you, or some good brother, enlighten us on this subject? We don't like to say person, that sounds a little like what shall we call the Baptist clergy?

Yours, &c., RIVERSIDE.

There are several names appropriate to the ministry. For pastors there is no name half so appropriate and sweet as pastor. Besides it is scriptural. The Swedes, with whom we have lived a great deal, always say pastor. Good morning, pastor, is their salutation. We would be glad to see the custom generally introduced among Baptists. Bishop is equally scriptural, but to our ears, on account of an association of ideas, does not sound so simple.

These were given pastors and evangelists. Evangelist is another name appropriate to traveling preachers. It is best to say Evangelist Finley, Purser, Thompson, &c. In so doing we indicate their work.

Philip was an evangelist. Elder is likewise a gospel appellation, broader than either of the others in its meaning. Pastors, Bishops, Evangelists, Apostles were all Elders. The Southern Baptist Convention likely refused to adopt Elder as the name. If so, it did right. The scriptures do not restrict us to that term. Besides, the Convention likely had larger business on hand than to settle such questions.

The much-sought D. D. has a strictly scriptural meaning as applied to the ministry. It means a teacher of divinity or of divine things. Every minister should be "apt to teach," and when the churches cease ordaining men who cannot teach, or who are not D. D.'s in fact—no matter what the name—it will be a good day for us. Our untalented churches are mournful examples of the folly of departing from the word of the Lord. Because people have not thought what the D. stands for, there has been a great deal of foolishness written on the subject. There is not a man fit to go in a pulpit in the world who is not a D. D.

We refer to the condition of affairs in Tennessee as represented by brethren on the field, to point a warning. Let Mississippi Baptists know, and for that all Baptists, that when they leave the work of God to run after all manner of questions, they are running headlong into confusion, contempt and disaster.

The *Record's* inconsistency.

Our esteemed brother Renfro cannot see the meaning or consistency of the *Record's* teaching on the baptismal question. The trouble is we both oppose and advocate the same thing. There ought to be no trouble on that account. To illustrate: if some Baptist papers were to come out with a New Landmark to the effect that no body of Baptists could be a church, without uniting with some Association, we, and we guess Dr. Renfro, too, would open fire on the new mark.

We would argue that church organization is full and complete, wanting nothing, without any associational connection, and so would our esteemed confere. Together we would say the Scriptures know nothing of associations. Therefore, we would oppose them as of divine origin and as binding on the churches. But with perfect consistency, we could advocate them as good to promote the harmony and efficiency of the churches. So both of us would first oppose, then advocate the same thing. Or, in other words, what we would oppose as a doctrine, we would advocate and follow as a custom or

practice. There would certainly be no inconsistency in doing so.

This reasoning covers many cases and is of great importance. Take the Sunday-school. As we have it now organized, the Scriptures know nothing of it. If some over-zealous Sunday-school brother should undertake to establish Sunday schools as a necessary part of the church, the *Record* would come down on him in earnest, because we will not consent to go beyond the divine records in matters of doctrine. But we favor Sunday-schools warmly upon other grounds.

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ging so much and doing so little themselves. The fault we find with them is, they are so much like we are.

Two more months and the year is out; let every pastor be fully paid before January first. Deacons should be widely awake now.

Tishomingo Association made a long stride forward at its last session. It is now taken out of the dead list and placed with those that live.

The unreasonable prejudice against agents is fast disappearing.—*Baptist Reflector*. Your people are growing wiser.

Pastor Sproules, of Jackson, will preach before the Society of Missionary Inquiry of Mississippi College next, fifth Sabbath.

It is of the first importance that every person set out in life with a fixed determination to do right under all circumstances and at all costs.

We predict that in less than three years Cold Water Association will give annually \$2,500 to missions. What do you say to that, brother Henderson?

"Some people went to church to be insulted, and then went away mad because you would not insult them any more."

We never knew a church member disciplined for covetousness.—*Baptist Messenger*. But you can't say that you never knew one that did not deserve to be.

Brother Bowen is still prevented from entering his field at Handsboro by diphtheria. He will help brother Phelps in a meeting at Enterprise before he goes.

There is a good deal of meaning in Presbyterianism; it is Calvinistic.—*Central Baptist*. And what ever is Calvinistic is solid, if nothing else.

We predict a brighter future for our cause in Tennessee. The ringing articles in the *Reflector* are assuring. There are at least some men who see the situation clearly.

"I don't like some things I see in the *Record*." Neither do I; but would that not be a very narrow party that contained nothing we do not like. We do not know it all.

It is not the mission of the *Record* to oppose other papers, but to unify, strengthen, develop and direct the churches in its field. This is work enough for us.

Word has come to this office, that Elder A. H. Booth has accepted the place of evangelist to the colored people vice brother Zealy, who has resigned. He is every way worthy and well qualified.

The meeting at Mt. Hermon, near Oakes, was very good; continued four days; six ministers in attendance; nine accessions by experience; all Sabbath-school pupils but one.

There has been fifty additions to the Baptist church here—thirty-five by baptism. The evangelist, Bro. D. L. Purser is now in Columbus.—*R. D. Whitfield, Aberdeen, Miss.*

I hope the editor may never get any older than good.—*R. N. Crawford*. It is much easier to grow old than it is to grow good. Have you found it that way, brother Crawford?

The San Francisco Association promises to be divided into two factions, Kallioch and anti-Kallioch. As we see it, the Kallioch party ought to consist of the two Kalliochs, father and son.

Eighty thousand very poor Baptists, lately converted from heathenism, gave last year thirty-one thousand dollars for the spread of the gospel. American Christians should blush, but they should not stop at blushing.—*Prophetian*.

It will be well for most of our readers, at least, to read and study the Articles of Faith printed on first page. Do they set forth the truth? And if they do, should not Baptists everywhere strive to induce people to embrace them?

I promised brother Tapper at our Convention last year to try to raise fifty dollars for Foreign Missions on my field this year. I have raised \$100.—*E. H. Hall*. The State Mission Board is doing much for Foreign Missions.

We will present a copy of the New Testament and a year's subscription to the *Record* to the man who first found out that the Convention, with its College, State Mission Board, and Board of Ministerial Education, is the best of Revelations. Who is he?

"There are strenuous efforts being made by some of the brethren to injure the State Mission work, but without much effect. It is like a tree, the more the storm blows the deeper it strikes its roots and the more fruit it bears." Let us thank God for opposition.

Elder J. M. Phillips, a Tennesseean, says that State is considered the weakest Baptist State in the South. *The Religious Herald* wishes to know why this so. We will say at a venture that it is because it has become anti-landmark in so large a measure, having nearly blotted out the "Go" in the commission.

Never hold any one by the button or the hand in order to be heard out; for, if people are unwilling to hear you, you had better hold your

tongue than them.—*Chesterfield*. We beg to be delivered from these people who work at us, and pluck our sleeve, and nudge us with their elbow while in conversation.

The regular meeting at Fannin Baptist church will be in connection with the fifth Sunday in October, instead of the first in November. Parties interested will please give notice of the change.

I have no where met with a more kind and obliging people than in Clinton; and although I have seen many of the convention men, thus far I have met with nothing that resembled a red dragon, or a beast with seven heads and ten horns.—*T. C. Schilling*.

I would like to suggest, kindly to some of our ministerial brethren that they preach Christ to sinners and sobriety to whisky-drinking Baptists, and let the Convention and College alone. I think their time would be more profitably employed.—*T. C. Schilling*. Maybe they think it more important to kill that "horned beast" than to have sinners converted.

The churches only need to be enlightened to make them wiser.—*The Baptist*. The churches understand their rights. They know that they have the right to send out preachers to preach and baptize, and they have too much respect for their rights to stultify themselves by denying what they have done. The churches are all right.

A young man once asked Daniel Webster what course he should pursue in order to gain notoriety. Mr. Webster replied, "Attack the Constitution of the United States or the Christian religion." The notoriety which is purchased by attacking well tried institutions is a cheap kind, but there are some men who can't pay for a better quality.—*Central Baptist*.

There never was such a coming together among Mississippi Baptists as now. The man who opposes unification will find himself nearly in the fix of the darkey who was indicted by the State. The Clerk read, "The State of Ohio against Samuel Jones." "What," said the darkey, "do whole State agin me?" "Yes," said the Clerk. "Well, den I leibs in," said the man and brother. Disorganizers would do well to take the hint.

The fact is also worth noting that the men who give largely to one cause, are usually the men who give largely to all good causes. The man who refuses to give to Foreign Missions—because we have heathen at home—never gives to the heathen at home.—*National Baptist*. Connected with the fact mentioned is another, viz: One good cause helps every other good cause. Therefore, whoever gives to christian education, in any sense, gives to missions at the same time, and so on round with every good cause.

Touching our controversy with the *Baptist*, we wish now to say that we have brought it to the point we think right. The whole question is narrowed to this: Can the churches confer authority upon ministers to baptize in her absence? We affirm, brother Graves denies. Let the people decide. We close with no bitterness in our heart toward our venerable brother. What was said in this paper was for the vindication of the truth, as we understand it. If we have in the heat of the discussion misrepresented or wronged the *Baptist*, we are ready to make amends. Here is our brother.

The *Cumberland Presbyterian* is vocal with complaints, denunciations, etc., because the delegates of their "branch of the church" were not received in the great Pan-Protestant Council recently convened in Philadelphia. The reason assigned by that body for the rejection was the unsoundness of the *Cumberlands*. Well, did not







